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Quranic Literacy Gains through the Tasbih Method among Indonesian Senior High School Students

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Abstract

Purpose : This study investigates the potential of the Tasbih method to improve Quranic literacy among senior high school students in Indonesia, focusing on students' abilities in Quranic reading, writing, and memorization. The study addressed the research question of whether the implementation of the Tasbih method produces measurable gains in students' Quranic literacy and how students respond to its use in learning.

Method : A quantitative pre-experimental study employing a one-group pretest–posttest design was conducted with 35 students at SMA Negeri 2 Palopo, Indonesia. Data were collected through Quranic literacy tests administered before and after the intervention and a student response questionnaire, while descriptive statistics, paired-samples t-test, and N-Gain analysis were used to examine changes in literacy performance.

Results : The findings revealed an increase in mean Quranic literacy scores from 33.49 on the pretest to 54.17 on the posttest, with the paired-samples t-test indicating a statistically significant difference ($p = 0.000$). The mean N-Gain score was 0.4433, representing a moderate level of improvement, while students' overall response to the method was very positive (mean = 4.58).

Conclusion : These findings suggest that the Tasbih method offers a promising instructional approach for strengthening Quranic literacy and creating a learning experience that students perceive as accessible and engaging, while providing practical implications for Quranic literacy instruction in Indonesian secondary schools.

Keywords: Tasbih Method; Quranic Literacy; Quranic Reading; Quranic Writing; Quran Memorization; Islamic Education; Indonesian Senior High Schools.

1. Introduction

Quranic literacy is an important component of Islamic education because it provides the foundational skills through which students engage with the Qur'an not only as a religious text but also as a source of knowledge, values, and guidance. In contemporary education, literacy is increasingly understood as more than the ability to decode written symbols; it involves the development of functional skills that enable learners to access, interpret, reproduce, and apply knowledge in meaningful contexts (Darling-Hammond et al., 2020; Parker & Roumell, 2020). Within Islamic education, this broader understanding is particularly relevant because students are expected to develop the ability to read the Qur'an accurately, write Quranic texts appropriately, and memorize selected verses or prayers as part of religious practice. The development of these

competencies remains an important educational concern in Indonesia, where Quranic literacy programs have been incorporated into school activities in various forms (Kurniawan, 2025; Wajdi et al., 2025). Nevertheless, the existence of a literacy program does not necessarily guarantee that students possess adequate Quranic literacy skills. The situation at SMA Negeri 2 Palopo illustrates this concern. Although the school had implemented a 15-minute Quranic literacy activity before lessons, observations identified students who were unable to recognize Quranic script adequately, read hesitantly, and pronounce several letters without accurate articulation. These conditions indicate a distinction between implementing a literacy routine and systematically improving students' literacy competencies.

Quranic literacy in this study refers to three interrelated competencies: memorization, reading, and writing. Reading involves the ability to recognize and pronounce Quranic letters and words accurately according to principles such as tajwid, makhraj, sifatul huruf, and stopping and starting conventions. Writing refers to the ability to reproduce Quranic letters and words accurately, whereas memorization involves retaining verses or prayers in memory and reproducing them repeatedly and fluently. For example, a student may be considered to demonstrate Quranic literacy when the student can recognize a sequence of hijaiyah letters, pronounce a short Quranic passage according to appropriate pronunciation rules, reproduce the passage in written form, and recall a selected verse or daily prayer. Thus, Quranic literacy should not be reduced to reading ability alone (Hayi et al., 2025; Kurniasih et al., 2025). Rather, it represents a combination of foundational Quranic skills that can support students' continued engagement with the Qur'an in both educational and everyday religious contexts.

Previous studies have examined various approaches to strengthening Quranic learning. In one study, Zein, Adedyo, and Syarnubi (2023) investigated the implementation of the Tasbih method for improving Quranic reading ability. Using a qualitative approach involving literature review and interviews, the study examined the implementation of the method at Al-Azhar Cairo Islamic School. The findings indicated that Tasbih was associated with improved Quranic reading ability and suggested that its systematic instructional procedures could facilitate students' learning. However, the study primarily examined implementation rather than quantitatively testing changes in students' performance before and after an intervention. This distinction is important because evidence that a method can be implemented successfully does not necessarily establish whether measurable gains occur among learners.

Similarly, Mujahidin (2022) examined the effectiveness of the Ummi method in improving Quranic reading ability among students at an integrated Islamic junior high school in South Jakarta. The study focused on the implementation of the method and gathered information through direct field observation and interviews with teachers. The findings suggested that the Ummi method supported students' Quranic reading according to tajwid, makhraj, and rhythm. Although the study reinforces the importance of systematic methods in Quranic instruction, its focus remained primarily on reading competence and on a junior high school context.

In contrast, Dwi Umi Nurjannah (2023) investigated the Yanbu'a method using a quantitative approach among seventh-grade students at SMP Nurul Islami Semarang. The study examined Quranic reading and writing and used an independent-samples t-test to assess differences. The reported result showed a t value of 4.161 compared with a critical value of 2.028, with a significance

value of 0.000, indicating that the Yanbu'a method was effective in improving students' Quranic reading and writing abilities. This finding demonstrates the value of quantitative evidence in evaluating Quranic instructional methods, but it also shows that existing studies often concentrate on specific dimensions of literacy rather than examining reading, writing, and memorization as an integrated construct.

A related study by Amrullah (2024) examined Quranic literacy activities among students at SMA Negeri 2 Pangkep. Using a quantitative approach and data collected through observation, questionnaires, tests, and documentation, the study investigated students' interest in and ability to read the Qur'an. The results indicated positive contributions of Quranic literacy activities to students' reading interest and reading ability, with significant t-test results for both outcomes. This study is particularly relevant because it involved senior high school students and demonstrated that structured Quranic literacy activities can produce measurable educational outcomes. However, its primary emphasis was on literacy activities and Quranic reading rather than on evaluating a specific instructional method across multiple Quranic literacy competencies.

Taken together, previous research provides three important insights. First, systematic Quranic teaching methods such as Tasbih, Ummi, and Yanbu'a can support the development of Quranic reading or reading-writing skills. Second, school-based Quranic literacy activities can contribute positively to students' engagement and reading performance. Third, the available evidence suggests that instructional structure, teacher competence, learning materials, facilities, and sufficient instructional time can influence the effectiveness of Quranic learning. However, these studies also reveal considerable variation in research settings, learner populations, methodological approaches, and definitions of Quranic literacy.

A significant research gap therefore remains. Much of the previous research has been conducted in Islamic schools or religious educational settings, while comparatively less attention has been given to the systematic evaluation of Quranic instructional methods among students in general senior high schools. Moreover, previous studies have frequently operationalized Quranic literacy through reading alone or through reading and writing, whereas the present study conceptualizes literacy through the combined dimensions of memorization, reading, and writing. In addition, although earlier research has documented the implementation of the Tasbih method, evidence from a quantitative pre-intervention and post-intervention assessment among Indonesian senior high school students remains limited. Addressing this gap is important because the implementation of a routine Quranic literacy program may not be sufficient when students continue to experience fundamental difficulties in reading and other Quranic literacy competencies. A systematic evaluation can therefore provide stronger empirical evidence concerning whether a structured instructional method is associated with measurable learning gains.

Accordingly, this study investigates Quranic literacy gains through the Tasbih method among Indonesian senior high school students, with SMA Negeri 2 Palopo serving as the research setting. The study addresses two research questions: (1) To what extent do students' Quranic literacy skills change following implementation of the Tasbih method? and (2) How do students respond to the use of the Tasbih method in Quranic learning? Consistent with the quantitative framework, the study hypothesizes that there is a significant difference in students' Quranic literacy performance

before and after the implementation of the Tasbih method. The research focuses specifically on memorization, reading, and writing as the principal dimensions of Quranic literacy.

To address these questions, the study employed a quantitative pre-experimental one-group pretest–posttest design. Thirty-five students were selected purposively from a school population of 379 students. Students completed a Quranic literacy test before and after four instructional sessions using the Tasbih method, while questionnaires were administered to examine their responses to the learning experience. Observations and documentation were also used to support the research process. The data were analyzed using descriptive statistics, normality testing, a paired-samples t-test, N-Gain analysis, and descriptive analysis of student responses. This design allows the study to identify changes in students' performance following the intervention, while the N-Gain analysis provides an indication of the magnitude of improvement rather than relying solely on statistical significance.

The study contributes to Quranic education research by extending the evaluation of the Tasbih method beyond implementation evidence and beyond reading ability alone. Its empirical focus on three dimensions of Quranic literacy provides a more comprehensive perspective on students' foundational engagement with the Qur'an. The findings show that the mean literacy score increased from 33.49 before the intervention to 54.17 afterward, with a statistically significant paired-samples t-test result ($p = .000$) and a mean N-Gain of 0.4433, classified as moderate. Students also expressed a very positive response to the method, with an overall mean score of 4.58. These findings have practical significance for teachers and schools seeking structured approaches to Quranic literacy development and theoretical significance by providing quantitative evidence concerning the application of a systematic Quranic learning method in a general senior high school context. At the same time, because the study uses a one-group pretest–posttest design without a control group, the findings should be interpreted as evidence of measurable gains following the intervention rather than definitive proof of causal superiority over alternative instructional approaches.

2. Method

Research Design

This study employed a quantitative pre-experimental design using a one-group pretest–posttest structure. The design was selected to examine changes in students' Quranic literacy performance following the implementation of the Tasbih method. In this design, the same group of students completed a pretest before the intervention and a posttest after the intervention, without a separate control group.

The instructional construct was the Tasbih method, which was implemented as the learning intervention. The outcome construct was Quranic literacy, operationalized through three dimensions: (1) memorization, (2) reading, and (3) writing. Memorization referred to students' ability to retain and reproduce selected Quranic verses or daily prayers; reading referred to the ability to read Quranic text accurately, including appropriate pronunciation, tajwid, makhraj, and related reading conventions; and writing referred to the ability to reproduce Quranic letters and text accurately.

The intervention consisted of four learning sessions. The Tasbih method included basic-level material covering Tasbih One, Tasbih Two, and Tasbih Three, followed by advanced material,

Tasbih Four (Senyum Keenam). The intervention was delivered within Islamic Religious Education learning, with three instructional periods per week.

Participants / Sample

The study was conducted at SMA Negeri 2 Palopo, located in Rampoang, Bara District, Palopo City, South Sulawesi, Indonesia. The study population consisted of 379 students, from which 35 students were selected as the research sample using purposive sampling.

The source document identifies purposive sampling as the sampling technique but does not provide a sufficiently detailed set of inclusion and exclusion criteria or a complete demographic profile of the 35 participants. Therefore, these characteristics should not be reconstructed or inferred for the journal manuscript. The sample should be reported strictly as the purposively selected group of 35 students documented in the study.

The research was conducted over approximately two months, beginning after the research permit was issued.

Instruments / Materials

Three principal data-collection techniques were used: observation, testing, and questionnaires, supported by documentation.

The primary outcome instrument was a Quranic literacy test administered as a pretest and posttest. The test assessed the three operational dimensions of Quranic literacy: memorization, reading, and writing. The reading component included competencies related to Quranic pronunciation and reading conventions, including tajwid, makhraj, sifatul huruf, and stopping and starting conventions. The memorization component assessed students' ability to retain and reproduce verses or prayers repeatedly and fluently.

A student response questionnaire was used to assess students' perceptions of the Tasbih learning process. Responses were summarized using descriptive statistics and interpreted according to the study's Likert-scale classification. The source reports that the questionnaire instrument underwent validity and reliability testing, although the available methodological description does not provide all item-level specifications in the main text.

The research also used observation to document the implementation and students' participation during the intervention. Documentation was used as supplementary evidence of the research process.

The statistical analysis was conducted using SPSS version 26. The source reports that instrument validity and reliability testing were conducted before the principal analysis.

Procedure / Data Collection

Data collection followed a chronological sequence consisting of preparation, baseline assessment, intervention, post-intervention assessment, and student-response measurement.

Step 1: Preparation

The researcher prepared the research instruments and learning materials and obtained permission to conduct the study at SMA Negeri 2 Palopo. The Tasbih instructional materials were prepared for implementation during the intervention. The researcher had previously undertaken training in the Tasbih method to support readiness for delivering the intervention.

Step 2: Pretest

Before the intervention, the 35 participating students completed the Quranic literacy pretest. The purpose was to establish their baseline performance in the assessed literacy dimensions. The one-group pretest–posttest design specifically required the pretest to be administered before exposure to the Tasbih intervention.

Step 3: Tasbih intervention

The students then participated in four instructional sessions using the Tasbih method. The method was implemented in Islamic Religious Education learning for three instructional periods per week. The instructional content progressed from the basic Tasbih levels—Tasbih One, Two, and Three—to the advanced Tasbih Four (Senyum Keenam).

During implementation, supporting learning resources included the Qur'an, Tasbih method materials, books, and LCD-based visual presentation. These resources were used to facilitate students' engagement with the learning material and the practice of reading, writing, and memorizing Quranic texts.

Step 4: Posttest

Following completion of the four Tasbih instructional sessions, the same students completed the Quranic literacy posttest. The posttest was used to measure their performance after the intervention and to provide a basis for comparison with their pretest performance.

Step 5: Student-response questionnaire

After experiencing the Tasbih learning process, students completed the response questionnaire. The questionnaire was used to document their perceptions of the learning experience and their acceptance of the method.

Step 6: Documentation and observation

Throughout the research process, the researcher conducted observations and collected documentation related to the implementation of the intervention. These data served as supporting information for describing the learning process.

Data Analysis

All quantitative data were processed using SPSS version 26. The analysis followed the sequence reported in the study: instrument validity and reliability testing, descriptive statistical analysis, normality testing, hypothesis testing, N-Gain analysis, and descriptive analysis of questionnaire responses.

First, descriptive statistics were used to summarize students' Quranic literacy scores before and after the intervention. Pretest and posttest scores were then compared using a paired-samples t-test, because the same participants provided measurements at both time points. The hypothesis test examined whether the difference between pretest and posttest Quranic literacy scores was statistically significant. The null hypothesis stated that there was no significant difference in students' Quranic literacy before and after the Tasbih intervention, whereas the alternative hypothesis stated that a significant difference existed.

Before hypothesis testing, a normality test was conducted as an assumption check for the parametric comparison. The statistical decision used a significance threshold of $\alpha = 0.05$. The analysis also included N-Gain analysis to quantify the magnitude of students' learning gains from pretest to posttest rather than relying solely on statistical significance.

Finally, questionnaire responses were analyzed using descriptive statistics, particularly mean scores, to summarize students' perceptions of the Tasbih learning process. The study used a Likert-scale interpretation to classify the overall response level.

Ethical Considerations

The study was conducted at SMA Negeri 2 Palopo after the researcher obtained institutional permission to carry out the research. The research process involved students as participants and included the administration of tests, questionnaires, observations, and documentation. The available source confirms the existence of a research permit and related research documentation.

However, the thesis material available for this manuscript does not provide sufficient explicit information regarding written informed consent, parental/guardian consent, institutional ethics committee approval, anonymization procedures, or specific data-protection protocols. These elements should therefore not be fabricated in the journal manuscript. If such procedures were actually undertaken, they should be added to this subsection using the exact details of the approval, consent process, confidentiality procedures, and relevant institutional authority. If no formal ethics approval was required under the institution's applicable policy, that fact should be stated transparently.

3. Result

Quranic Literacy Performance Before and After the Tasbih Intervention

The analysis included 35 students who completed both the pretest and posttest measures of Quranic literacy. The assessment consisted of 10 items covering three dimensions: memorization, reading, and writing, with each indicator scored on a scale of 1–4.

The descriptive statistics showed higher scores at posttest than at pretest. The pretest scores ranged from 30 to 40, with a mean of 33.49 (SD = 3.302), whereas the posttest scores ranged from 50 to 66, with a mean of 54.17 (SD = 3.510).

Table 1. Descriptive Statistics of Quranic Literacy Scores

Measure	N	Minimum	Maximum	Mean	SD
Pretest	35	30	40	33.49	3.302
Posttest	35	50	66	54.17	3.510

The mean score increased by 20.68 points between the two assessments. The minimum score increased from 30 to 50, while the maximum score increased from 40 to 66.

Normality and Paired-Samples Comparison

Before the paired-samples comparison, the distribution of the difference scores between posttest and pretest was examined using the Shapiro–Wilk test. The Shapiro–Wilk statistic was 0.961 with 35 degrees of freedom and a significance value of 0.240. The Kolmogorov–Smirnov test produced a significance value of 0.098.

Table 2. Normality Test of Pretest–Posttest Difference Scores

Variable	Kolmogorov–Smirnov Statistic	df	Sig.	Shapiro–Wilk Statistic	df	Sig.
Difference score	0.136	35	0.098	0.961	35	0.240

A paired-samples t-test was subsequently conducted to compare students' pretest and posttest Quranic literacy scores. The mean paired difference (pretest − posttest) was −20.686 (SD = 4.199), with a standard error of 0.710. The 95% confidence interval for the difference ranged from −22.128 to −19.243. The test yielded t(34) = −29.143, p < .001.

Table 3. Paired-Samples t-Test of Quranic Literacy Scores

Comparison	Mean Difference	SD	SE	95% CI Lower	95% CI Upper	t	df	p
Pretest − Posttest	−20.686	4.199	0.710	−22.128	−19.243	−29.143	34	< .001

Magnitude of Quranic Literacy Gains

Normalized gain analysis was used to quantify the magnitude of change between pretest and posttest scores. The N-Gain scores for the 35 students ranged from 0.30 to 0.65, with a mean of 0.4433 (SD = 0.07902). Expressed as a percentage, the mean N-Gain was 44.3283% (SD = 7.90157), with individual values ranging from 30.00% to 65.00%.

Table 4. N-Gain Analysis of Quranic Literacy

Measure	N	Minimum	Maximum	Mean	SD
N-Gain Score	35	0.30	0.65	0.4433	0.07902
N-Gain Percentage	35	30.00	65.00	44.3283	7.90157

Based on the classification used in the study, the mean N-Gain score of 0.4433 falls within the 0.30–0.69 interval classified as moderate.

Student Responses to the Tasbih Method

The student-response questionnaire consisted of 10 items. Before the descriptive analysis, item validity was examined using Pearson's Product Moment correlation. All 10 items had r values exceeding the reported critical value of 0.361. The item-level correlation coefficients ranged from 0.373 to 0.671.

Table 5. Validity Test of the Student-Response Questionnaire

Item	r calculated	r critical	Decision
1	0.586	0.361	Valid
2	0.373	0.361	Valid
3	0.586	0.361	Valid
4	0.545	0.361	Valid

5	0.453	0.361	Valid
6	0.379	0.361	Valid
7	0.567	0.361	Valid
8	0.589	0.361	Valid
9	0.579	0.361	Valid
10	0.671	0.361	Valid

Internal consistency was assessed using Cronbach's alpha. The 10-item questionnaire produced a Cronbach's alpha coefficient of 0.716.

Table 6. Reliability Test of the Student-Response Questionnaire

Cronbach's Alpha	Number of Items
0.716	10

The descriptive analysis of the 10 questionnaire items showed mean scores ranging from 4.40 to 4.83. The highest item mean was 4.83 for Item 7, while the lowest was 4.40 for Item 2. All item means were within the 4.21–5.00 interval classified in the study as very positive.

Table 7. Descriptive Statistics of Student Responses

Item	N	Minimum	Maximum	Mean	SD
Item 1	35	3	5	4.66	0.539
Item 2	35	4	5	4.40	0.497
Item 3	35	3	5	4.63	0.547
Item 4	35	4	5	4.54	0.505
Item 5	35	4	5	4.49	0.507
Item 6	35	4	5	4.51	0.507
Item 7	35	4	5	4.83	0.382
Item 8	35	4	5	4.60	0.497
Item 9	35	4	5	4.77	0.426
Item 10	35	4	5	4.43	0.502

The overall questionnaire mean was 4.5857 (SD = 0.23905), with observed scores ranging from 4.10 to 5.00. This overall mean falls within the study's 4.21–5.00 interval.

Table 8. Overall Student-Response Score

Measure	N	Minimum	Maximum	Mean	SD
Overall questionnaire mean	35	4.10	5.00	4.5857	0.23905

Summary of Findings by Research Question

For the first research question concerning changes in Quranic literacy following the Tasbih intervention, the descriptive analysis showed higher posttest scores than pretest scores, with a mean

difference of 20.686 points. The paired-samples t-test yielded $t(34) = -29.143$, $p < .001$, and the mean N-Gain was 0.4433.

For the second research question concerning student responses, all 10 questionnaire items met the reported validity criterion, the questionnaire had a Cronbach's alpha of 0.716, and item means ranged from 4.40 to 4.83. The overall questionnaire mean was 4.5857.

4. Discussion

This study examined Quranic literacy gains following the implementation of the Tasbih method among senior high school students in Indonesia. Overall, students demonstrated clear improvement in Quranic literacy after participating in the intervention, while their responses to the learning process were strongly favorable. The findings therefore provide support for both research questions: the first question concerning changes in students' Quranic literacy was supported by the observed pretest–posttest improvement and statistically significant difference, while the second question concerning students' responses was also supported by the consistently positive questionnaire responses. However, because the study employed a one-group pretest–posttest design without a comparison group, the findings should be understood as evidence of learning gains following the Tasbih intervention rather than definitive evidence that Tasbih alone caused the observed changes.

The pattern of improvement is important because Quranic literacy in this study was not restricted to a single skill. It encompassed memorization, reading, and writing, allowing the study to examine several foundational dimensions of students' engagement with the Qur'an. The observed gains suggest that students were able to develop these interconnected competencies during the instructional period. At the same time, the moderate level of normalized gain indicates that improvement was substantial but not complete. Thus, the findings do not support an interpretation that the intervention immediately resolved all students' Quranic literacy difficulties. Instead, they suggest that Tasbih can function as a structured instructional approach within a broader and sustained literacy program.

Several characteristics of the intervention may help explain the observed pattern. First, the Tasbih method provides a systematic sequence for Quranic learning. The study materials describe the method as progressing through Tasbih One, Two, and Three at the basic level and Tasbih Four (Senyum Keenam) at the advanced level. Such sequencing can provide learners with a clearer instructional pathway than loosely structured literacy activities because learning tasks are organized according to progressively developed competencies. The thesis similarly identifies the systematic nature of Tasbih as a feature that can facilitate students' recognition of *hijaiyah* letters and reading fluency.

Second, the intervention combined instructional materials with direct practice. The learning process involved the Qur'an, Tasbih materials, books, and LCD-based visual presentation. The thesis identifies these facilities as supporting conditions because visual materials can help students focus on the instructional content, while direct engagement with the Qur'an allows students to practice reading, writing, and memorization. This combination may be particularly relevant for learners who initially experience difficulty recognizing Quranic script or reading fluently because it reduces the distance between explanation and practice.

Third, teacher preparation may have contributed to the implementation. The researcher received training in the Tasbih method before conducting the intervention, and the thesis emphasizes teacher competence as an important condition for effective Quranic instruction. This point is theoretically important because an instructional method cannot be separated entirely from the person implementing it. The observed gains may therefore reflect an interaction between the instructional structure, teacher preparedness, learning resources, and student engagement rather than the method as an isolated treatment.

The student-response findings provide additional evidence concerning the learning process. Students reported highly favorable responses across all questionnaire items, while observations recorded active participation and students' willingness to ask questions when explanations were unclear. This suggests that the method was not only associated with changes in assessed literacy performance but was also experienced positively by participants. Nevertheless, the response data should not be interpreted as independent evidence of learning effectiveness because they measure students' perceptions rather than objective literacy outcomes.

The findings are consistent with the previous study by Zein, Adedyo, and Syarnubi (2023), which examined the implementation of the Tasbih method through a qualitative approach involving literature review and interviews. That study focused on the implementation of Tasbih at Al-Azhar Cairo Islamic School and reported that the method supported students' Quranic reading ability. The present study extends that evidence by examining measurable changes in student performance through a quantitative pretest–posttest design. The convergence between the two studies is notable because the earlier implementation-oriented evidence and the present outcome-oriented evidence both point toward the usefulness of a systematic Tasbih approach. However, the different designs mean that their findings should not be treated as equivalent forms of causal evidence.

The findings also correspond with Mujahidin's (2022) study of the Ummi method. That study focused on Quranic reading among students in an integrated Islamic junior high school and reported improvement in reading according to *tajwid*, *makhraj*, and *rhythm*. The agreement across Tasbih and Ummi suggests that systematic instructional methods may be particularly useful in Quranic reading education. However, the present study differs in both educational setting and outcome scope. Whereas Mujahidin's study focused on junior high school students and primarily examined reading, the present study involved senior high school students and incorporated memorization, reading, and writing.

A similar pattern is found in Nurjannah's (2023) study of the Yanbu'a method among seventh-grade students at SMP Nurul Islami Semarang. Using a quantitative approach and an independent-samples *t-test*, the study reported significant differences in students' Quranic reading and writing abilities. The present findings are therefore consistent with evidence that structured Quranic learning methods can be associated with improved literacy-related competencies. The distinction lies in the methodological and construct dimensions: Yanbu'a was examined through a comparison involving separate groups, whereas the current study followed the same students before and after intervention and included memorization in addition to reading and writing.

The findings further align with Amrullah's (2024) study at SMA Negeri 2 Pangkep, which investigated Quranic literacy activities among senior high school students using observations,

questionnaires, tests, and documentation. That study reported positive contributions of Quranic literacy activities to students' interest and reading ability, including statistically significant results for the relevant tests. The similarity in educational level strengthens the relevance of the comparison. Nevertheless, Amrullah examined a broader literacy activity rather than the Tasbih method specifically, while the present study evaluated a defined instructional method. Taken together, these studies suggest that structured and sustained Quranic literacy activities may be more educationally productive than relying solely on informal or routine exposure.

At the same time, the moderate rather than high level of gain in the present study introduces an important qualification. Previous studies that characterize Quranic methods as effective do not necessarily establish that all learners will achieve high levels of mastery within a short intervention. The present study itself notes several contextual conditions, including instructional time, availability of Tasbih books, learning facilities, and teacher competence. Differences in these conditions may help explain variations in the magnitude of improvement across studies.

Theoretically, this study contributes to Quranic education research by treating Quranic literacy as a multidimensional construct rather than limiting it to reading proficiency. The inclusion of memorization, reading, and writing provides a broader basis for evaluating instructional approaches. The findings also suggest that the effectiveness of a Quranic learning method should be considered in relation to instructional structure, teacher competence, learning resources, and opportunities for practice. In this sense, the study moves beyond the simple question of whether a method "works" and points toward a more contextual understanding of how structured Quranic instruction may support literacy development.

Practically, the findings suggest that teachers may consider Tasbih as one option for strengthening Quranic literacy within senior high school settings, including general schools rather than only religiously oriented institutions. The study's positive student responses indicate that attention should be given not only to the content of Quranic instruction but also to the accessibility and organization of the learning process. Schools seeking to adopt the approach should provide adequate instructional time, learning materials, and teacher preparation. The thesis specifically identifies the availability of Tasbih books and appropriate allocation of instructional time as relevant implementation considerations. For policymakers and school leaders, the findings support the development of structured Quranic literacy programs accompanied by teacher training and appropriate learning resources rather than treating Quranic literacy merely as an additional routine activity.

Several limitations should be considered when interpreting the findings. First, the one-group pretest–posttest design does not include a control or comparison group. Consequently, changes in students' scores cannot be attributed exclusively to Tasbih because maturation, repeated testing, classroom exposure, or other concurrent learning experiences may also have contributed to the improvement.

Second, the sample consisted of only 35 students selected through purposive sampling from one senior high school. The findings therefore have limited generalizability to students in other schools, regions, educational levels, or demographic groups.

Third, the intervention was implemented across only four instructional sessions. This relatively short period limits the extent to which the study can determine whether the observed gains are sustained over time or translate into stable Quranic literacy development.

Fourth, the outcome measure combined memorization, reading, and writing, but the available results do not provide sufficiently detailed dimension-specific analyses to determine which component benefited most from the intervention. The student-response instrument also measures perceptions rather than direct learning performance. In addition, the thesis reports that the lowest questionnaire mean concerned memorizing Quranic verses correctly, indicating that memorization may remain more challenging even when overall perceptions are highly positive.

Fifth, the study was conducted by a researcher who had received Tasbih training and directly implemented the intervention. This supports procedural readiness but also introduces the possibility of researcher or instructor effects. The positive responses may likewise be influenced by participants' perceptions of the researcher or novelty of the learning experience.

Future research should address these limitations through stronger experimental and longitudinal designs. A randomized controlled trial or, where randomization is impractical, a quasi-experimental study with a matched comparison group could examine whether Quranic literacy gains are greater under Tasbih than under conventional instruction or alternative Quranic learning methods. Future studies should also recruit larger and more diverse samples from multiple senior high schools, including public and religious schools across different Indonesian regions.

Longitudinal research is particularly needed to determine whether gains achieved through Tasbih are retained after the intervention. A useful research question would be: *Do students maintain their Quranic literacy gains three, six, or twelve months after completing Tasbih-based instruction?* Future studies should also disaggregate the three literacy dimensions and ask: *Which component – reading, writing, or memorization – shows the greatest and most sustainable improvement under Tasbih instruction?*

Further research could compare Tasbih with Ummi, Yanbu'a, or other structured Quranic learning approaches using equivalent assessment instruments. Such comparative studies would clarify whether the observed gains are specific to Tasbih or reflect broader benefits associated with systematic Quranic instruction. Finally, mixed-method research involving classroom observations, teacher interviews, student learning diaries, and repeated performance assessments could investigate the mechanisms underlying learning gains and identify which features of the method are most influential.

This study provides empirical evidence that Tasbih-based instruction was accompanied by meaningful gains in Quranic literacy and highly favorable student responses among senior high school students in Indonesia. Its principal contribution lies in extending previous implementation-oriented evidence by examining measurable changes across memorization, reading, and writing within a general senior high school context. The findings also demonstrate that Quranic literacy development is unlikely to depend on instructional method alone; teacher preparedness, learning resources, instructional time, and sustained practice form an important implementation context. While the methodological design prevents strong causal conclusions, the results establish a useful empirical basis for further controlled and longitudinal investigation. More broadly, the study positions Tasbih as a promising structured approach within the wider effort to strengthen Quranic

literacy in Indonesian secondary education, while highlighting the need for more rigorous comparative evidence to determine its relative and long-term effectiveness.

5. Conclusion

This study examined Quranic literacy gains through the Tasbih method among Indonesian senior high school students, with the aim of determining changes in students' Quranic literacy and their responses to the learning process. The findings demonstrate that the Tasbih method was associated with measurable improvement in students' Quranic literacy and was positively received by the participants.

First, students showed clear improvement in Quranic literacy following the intervention, indicating support for the first research question and hypothesis concerning changes in literacy performance. Second, the improvement encompassed the study's three dimensions of Quranic literacy: memorization, reading, and writing. Third, the magnitude of learning gain was classified as moderate, indicating that the intervention produced meaningful but incomplete improvement. Fourth, students reported highly positive responses to the Tasbih learning process, supporting the second research question concerning students' perceptions of the method.

The study contributes to Quranic education research by providing quantitative evidence on a structured Tasbih-based approach to Quranic literacy in a general senior high school context and by examining literacy as a multidimensional construct. Practically, educators can consider Tasbih as a structured approach for supporting Quranic literacy, while schools and policymakers should complement its implementation with adequate teacher preparation, instructional time, and learning resources.

Future research should employ controlled or quasi-experimental designs, larger and more diverse samples, and longitudinal follow-up to examine the sustainability of literacy gains. Comparative studies involving Tasbih and other Quranic learning methods would also help determine its relative effectiveness across different educational contexts.

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